

STUDYING MEDIUMSHIP



M. PERALVA
PART ONE

STUDYING MEDIUMSHIP

Yes, my friend, look at the waterfall that emerges before your eyes.

It is a spectacle of beauty, harboring immense energy potential.

It reveals the glory of Nature.

It stands out for its grandeur and impresses with its noise.

However, to lay the foundations for simpler benefits, it is essential that engineering comes in to discipline its power.

That's when the generous power plant appears, supporting industry, extending work, inspiring culture, and guaranteeing progress.

That is also the case with mediumship.

Like a waterfall, it can be born anywhere.

It is not an exclusive patrimony of one group nor a privilege of anyone.

It pops up here and there, ahead of us, holding convincing revelations and astounding possibilities.

However, for it to become a source of perennial help, it is essential that the Spiritist Doctrine clarifies its manifestations and governs its impulses.

Only then will it become a continuous spring of teaching and help, consolation and blessing.

Let's study it, then, under the Kardecist guidelines that trace out for us a safe path to the Christ of God through the revival of the simple and clean Gospel, so that mediumship and mediums

can truly place themselves at the service of spiritual sublimation.

EMMANUEL

(Page received by the medium Francisco Cândido Xavier, on the night of 10/21/56, in Pedro Leopoldo.)

INTRODUCTION

The nature of this book necessarily calls for an initial explanation. The considerations set out in it, as simply as possible, revolve around the magnificent book “In the Domains of Mediumship” dictated by André Luis to the medium Francisco Cândido Xavier.

It is based, therefore, on the observations of this Spirit when, under the enlightened guidance of the Assistant Áulus and in the company of Hilário, he visited several Spiritist centers dedicated to mediumistic service.

Other books, mediumistic and by incarnate authors, provided us, as it will be seen, with elements for its organization, with prevalence, however, of spiritual information.

The passages placed between quotation marks and where there is no reference to the authors, it will be understood, without a doubt, that they were collected from other sources.

The idea for this publication emerged from the following: when “In the Domains of Mediumship” was released, we believed that everything necessary to understand mediumship — considering the advancements of Revelation — was included in that work. It provided essential insights for the thousands of centers across Brazil operating under the banner of Christian Fraternity, thanks to the accounts of André Luis and the insightful explanations of Áulus.

We began then, at the «Célia Xavier» Spiritist Center in Belo Horizonte, the systematic study of the book, chapter by chapter, using graphs on the blackboard.

Each subject was represented, as far as possible, by diagrams

with the respective “keys”, and we should explain that when we transformed the graphs into chapters for the book, these “keys” were mostly replaced by alphabetical expressions.

We did this because the “keys” make the linotype work more difficult.

Thus, the oral presentations made in “Célia Xavier”, every Thursday, appear in the book in the form of written presentations. The explanatory graphics of some chapters are by our friend, the designer Radicchi.

Our main desire in carrying out this task is that the present study may be helpful to groups that dedicate themselves to mediumistic activities, with the hope that, in our movement, the exchange with the disincarnated expresses, above all, love, devotion, sincerity, respect and selflessness, so that “mediumship and mediums truly place themselves at the service of spiritual sublimation.”

Our joy will consist in this.

OI

Mediumship with Jesus

In any sector of human activity, it is natural for us to cultivate the desire for improvement and perfection in the recesses of our hearts.

The engineer who, after intense work, obtains his diploma will improve himself, through study and work, to dignify the chosen profession, becoming a builder of progress and general well-being.

When coping with suffering and illness, the physician, in surgery or the clinic, will always expand his knowledge to gain experience over time, and if he is honest and good, he will earn the respect of his surroundings.

The craftsman, whether he is a mechanic or a carpenter, a shoemaker or a tailor, in his humble daily work, studying and learning, will acquire the resources of specialized technique, which will make him a valuable and indispensable element in the environment where Divine Goodness has placed him.

In his constant dealings with the laws, the lawyer, identifying himself with the hermeneutics of the Law and by studying the classics and moderns, will open up sublime perspectives “for entry into the respectable Magistracy, in whose Temple, through the application of legal correctives, will cooperate efficiently with the Lord of Life in the implementation of Justice and sustaining the legal order.

If this desire to evolve is understood in the labors of contingent life, whose needs, for the most part, virtually disappear with the

end of organic life, what can we say about the achievements of the Eternal Spirit, the struggles and experiences that will continue beyond death, to decide, at last, in the spiritual world, the happiness or misfortune of the human being?

The contemporary evolutionary framework resembles a procession heading a necropolis and a nursery simultaneously.

We will bury a polluted civilization and jubilantly witness the dawn of a new Day.

Humanity, seeking to break the chains that still bind it to the Age of Matter, in which inferior feelings predominate, presents painful symptoms of decomposition, like a body that slowly fades away to, through the mystery of rebirth, give life to another more perfect and beautiful being.

The medium, as an individual who also painfully carries out his redemptive march, aspiring to improve himself and reach the vanguard of ascension, naturally feels, in the exercise of his faculty, whatever it may be, this state of affairs, revealing the absence of the Gospel in the human heart.

Material problems, instincts still speaking loudly in the intimacy of the hearts, the inclination towards personalism and vanity, arrogance and self-love, in short, some still a deficient condition of the spiritual individuality, contribute to the Highest finding, at this point, a serious impediment to its free, complete, and spontaneous manifestation.

It is therefore only fair, and even necessary, for the medium to keep in their hearts the desire to overcome the environment and climb, through study and work, love and meditation, with firmness and determination, the steps of conscious and

definitive evolution, thus becoming, as time goes by, a spiritualized instrument of the Lord's voices.

The spiritual instructors explain that “the mind is the basis of all mediumistic phenomena.”

The assimilation of the nature of our thoughts, the type of our aspirations, and our system of life expressed through actions and words, thoughts and attitudes, will undoubtedly determine the quality of the Spirits who, through the law of affinities, will be compelled to tune in with us in our daily tasks and especially in our mediumistic practices.

For the time being, it is true that we cannot wish for a truthfully Christian community where everyone understands each other, thinks of good, lives for good, and does good.

It would be the Age of the Spirit, a realization that will belong to future millennia, when we will have the presence of the Christ of God in our hearts, converted into a Divine Temple, in a position, therefore, to repeat, loyally and sincerely, with the great pioneer of the Gospel: *“It is no longer I who live, but Christ who lives in me.”*

Although the complete Christianization of humanity may not be achievable at this time, Jesus continues to touch our hearts in silence. It began with the gentle scene of the Manger, where He ignited the light of human redemption amidst the straw in the stable of Bethlehem.

Each of us has to build our edification. This inevitable transition from the Age of Matter to the Age of Spirit can begin humbly, silently, and perseveringly, in the inner world of each individual.

Let us begin the process of self-transformation right now.

This renewal process will undoubtedly occur based on feelings' exchange or substitution.

Let us change our habits, improve our feelings and vocabulary, purify our eyes, practice fraternity, love and serve, study, and learn incessantly.

We must abandon the age-old habits that have crystallized our hearts, just as we abandon old clothes or useless shoes that no longer satisfy the imperatives of decency and hygiene.

To better understand the basis of such substitutions, let us give an example:

Age of Matter - {Ignorance = {material matters, spiritual matters}}

{Oppression - {spiritual, material. {Instincts = {animality, ambition}}

Age of Spirit - {Knowledge = {human wisdom, spiritual wisdom}}

{Brotherhood - {material, spiritual. Renewal - {morality, altruism}}

We will move from one phase of planetary evolution to another.

Therefore, we need to renew our feelings.

Briefly: the replacing what is harmful with what is good, the negative with the positive, what degrades with what divinizes.

In ancient times, men and groups were characterized, totally and expressly, by their ignorance of spiritual and material matters, by their oppression - material and spiritual - of one another,

the strongest over the weakest, and finally, by the absolute predominance of instincts.

People were oppressed morally, economically, and spiritually. They even sacrificed their brother in the name of Divine Power.

The primacy of Matter influenced all forms of life. In the transitional phase we are experiencing, humanity is undoubtedly moving toward a more spiritual perspective.

We will replace the outdated formulas of ignorance—whether political, religious, moral, or economic oppression—with the elevated ideals of fraternity promoted by Christianity.

The inferior instincts will give way, defeated and humiliated, to the eternal values of the Immortal Spirit!

As a natural consequence of such substitutions, mediumship will also be elevated.

Mediumistic practices will be elevated, as Sublimated Spirits will tune in with the mediators in a definitive and wonderful Pentecost of Love and Wisdom, exalting Peace and Light.

When the knowledge of human problems, in their double aspect — material and spiritual — becomes a reality in our hearts, mediumistic phenomenology will be enriched with new and incomparable expressions of nobility.

When the Brotherhood that helps, assists, forgives, and consoles replaces the Oppression that suffocates and constrains, the mediums will be legitimate transformers of spiritual light in the earthly landscape.

Man will be brother to his brother.

His life will become a sublime apostolate of tenderness and

cooperation, and his words the most enchanting and harmonious symphony.

When we become moral and truly altruistic, overcoming primitive animality and excessive ambition, we will become luminous bridges through which Heaven will connect to Earth.

If we wish to elevate our mediumistic abilities, we must educate ourselves, transforming our hearts into an Altar of Fraternity where all those in need on their path can find shelter.

The Age of Matter demands external conquests, easy gains, pleasures and trivialities, considerations, and honors.

It is immediacy calling us to laziness and stagnation, to the abyss and suffering.

The Age of the Spirit demands the conquest of ourselves, permanent struggle, work, and responsibilities.

It is the future, beckoning us with its hands of light to the fulfillment of our lofty destinies.

The medium who intrinsically lives the negative factors of the Age of Matter is a negligent worker whose tools will rust, be destroyed by moths, or be stolen by thieves, according to the warning of the Gospel. He will be merely a simple producer of phenomena.

The medium, however, who watches over his own life, disciplines his emotions, cultivates Christian virtues, and offers, multiplied, the talents entrusted to him on loan, will be, in the silence of his pains and sacrifices, preparing his path to elevation to Heaven.

He will undoubtedly be exercising “mediumship with Jesus.”

Spiritism and Mediumship

What should we look for in Mediumship?

How should we consider Mediums?

What can Spiritism and Mediumship offer us?

These three simple questions constitute the outline of this chapter.

Despite the extraordinary progress of Spiritism in its first century of codified existence, any observer will notice that its varied aspects have not yet been fully understood, even by companions already affiliated with it.

Many individuals, generous and simple souls, still do not know what they should and can seek in mediumship.

Others have an erroneous and dangerous concept regarding mediums, unduly taking them as saints or enlightened beings.

In short, we still do not know what Spiritism and mediumistic practice can offer us.

Without thinking, many people seek in the exchange works between the two planes the satisfaction of their immediate interests related to earthly life, just as other people who, by deifying mediums, threaten their spiritual stability with significant risks for Man and the Cause.

Spiritism is not responsible for this.

Neither are the Superior Spirits.

Neither the most enlightened Spirits.

Allan Kardec was, in Flammarion's words, "common sense incarnate."

Spiritism, which the French sage was responsible for codifying on the physical plane, had to be also a Doctrine of common sense, logic, balance, and wisdom.

It will remain an imposing beacon of light for many centuries to come, clarifying the understanding of those who seek it as a source of enlightenment and consolation.

Instead of considering only material problems, for whose solution there are numerous specialized institutions in the world, Spiritism considers establishing the route for our readjustment to the Higher Life.

Readjustment specified as follows:

- a) - Moral
- b) - Spiritual
- c) - Intellectual

In the concept of André Luiz: "Divine revelation for the fundamental renewal of mankind."

Those who join the ranks of Spiritism are naturally compelled to begin their moral transformation. They no longer wish to be violent, rude, slanderous, ungrateful, frivolous, or unfaithful.

Albeit gropingly, due to the inferior demands resulting from imprisonment in primitivist evolution forms, he wishes to climb slowly the painful steps of spiritual improvement, integrating himself into work on behalf of himself and others.

The enlightened Spiritist will consider the medium as a fellow bearer of the same responsibilities and weaknesses that equally

afflict us. A human soul, fallible and sinful, in need of understanding.

We should not take them for soothsayers, oracles, or revealers of inappropriate news.

Thus, we should help them in their duties, avoiding praising them, for it spoils the most beautiful mediumistic blossoms, encouraging and supporting them with a friendly and sincere word.

Every Spiritist would gain much from reading the chapter “Story of a Medium”, from the book “New Messages”, by the Spirit of Humberto de Campos.

How would mediums rest from the pitiless harassment they receive from some companions, so leaving them free and unimpeded to carry out their noble tasks?

Sincere Spiritists will gradually realize that Spiritism and Mediumship can offer them the opportunity for a sublime “Encounter with the pure thought of Christ, helping us to understand the truth more fully.”

And, through this understanding, you will know how to revere “Spiritism and Mediumship as two living altars in the temple of faith, through which we will contemplate, from a higher place, the sphere of earthly thoughts, finally understanding that the glory reserved for the human spirit is sublime and infinite, in the Divine Kingdom of the Universe.”

With this superior notion of the Spiritist Doctrine's purposes, the three questions with which we opened this chapter will no longer be heard by our companions:

-What should we seek in mediumship?

-How should we consider mediums?

-What can Spiritism and Mediumship offer us?

Mental Disorders

We will begin this chapter by recalling the statement by instructor Albério: “The mind remains at the basis of all mediumistic phenomena.”

Therefore, the responsibility of all of us, especially mediums, in our daily evolutionary work becomes particularly evident and prominent.

Let us study the mental problem with simplicity and clarity.

Just as the ingestion of certain foods or alcoholic beverages inevitably causes our breath to change, reaching the sense of smell of those nearby, the same way, our thoughts create the psychic phenomenon of “mental breath”, equivalent to the nature of the forces we emit or assimilate.

We have the “mental breath”, which is either unpleasant and harmful or pleasant and beneficial.

Our mouth breath will be determined by the type of food or drink we consume.

“Mental breath” will, in turn, be determined by the kind of our thoughts.

Therefore, our psychic environment will be inexorably determined by the mental forces we project through our thoughts, words, attitudes, and ideals.

A person's psychic environment, whether they have bad habits or healthy ones, will be noticed and felt by spirits and incarnate ones when they are sensitive or have clairvoyance.

When we approach an angry person or someone who carries distressing concerns in their heart, even in silence, we will notice their "mental breath" in the same way that we would note the "mouth breath" of someone who has had a glass of wine or chewed an onion.

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Ideas are creations of our Spirit.

Incessant, uninterrupted creations that project themselves into Space and Time, acquiring form, movement, direction, and tones equivalent to the nature, superior or inferior, of the ideas created.

A thought that expresses desires or objectives, powerfully conveyed by our Spirit, can even be photographed.

It can even be seen by clairvoyant mediums or perceived by sensitive mediums.

Our mental field is, therefore, entirely open to the eyes of Spirits and even incarnate beings.

Taking Paul of Tarsus' observation that "we are surrounded by a cloud of witnesses" as timely, we must weigh and consider, on the scales of conscience, the serious responsibilities that arise from the knowledge we already have of such truths.

That is because such creations will inevitably determine the type and character of our spiritual companions by the compensated vibrations.

An unvigilant mind will attract unhappy, vampiric entities, for some deeply materialized Spirits, still rooted in inferior passions, feed on these substances produced by the irresponsible or uneducated mind.

Being a medium is something sublime, tacitly determining the imperative of inner fulfillment, the need for the individual to conquer himself by overcoming negative qualities.

Being a medium means investing an individual with sacred responsibility before God and his conscience, for it means being an interpreter of the spiritual spheres' thoughts and a mediator between Heaven and Earth.

Let us agree that it will be very harsh for the Celestial Messengers to use permanently incarnate companions negligent in fulfilling their moral duties, unpunctual, totally unaware of their renewal for the Good's imperative, inclined to inferior exploitation, and lacking the slightest notion of responsibility.

In this regard, let us listen to the words of Emmanuel:

“The perfume preserved in a pure crystal bottle will not be the same when transported in a vessel filled with mud.”

We acknowledge that Good Spirits can sometimes communicate.

They can overcome vibratory barriers and obstacles of the irresponsible mind to extend benefits to the crippled on the path.

They can also extract harmonious notes from a poorly maintained instrument, thus exalting the Power and Glory, the Love and Wisdom of the Lord of Life.

However, we must admit that it is unlikely that the Great Instructors will make the medium who sees his faculty only as a spectacular means of producing phenomena, without any educational purpose for himself or others, a definitive mediator for the high achievements of Christ.

The discrimination and importance of the mental problem can perhaps be better understood through the graph organized for the study and analysis of the theme “mental creations”:

MIND - Basis of all mediumistic phenomena = Mental Breath
{Emission of forces that determine our psychic environment}

Idea = “Being” organized by our Spirit = Thought (form) Will (movement and direction). Creation, Nourishment, and Destruction = Forms, Situations, Things, Landscapes = Sublimation of thought incorporating moral and cultural treasures.

As we can gather from the diagram above, adapted according to the concepts and clarifications of instructor Albério, our Spirit can create forms, situations, things, and landscapes, thus enabling us to influence, beneficially or harmfully, ourselves and others.

Our Spirit not only can create such creations but also give them life or destroy them.

The so-called “astral clichés” mentioned by scholars of Spiritist Science support this information.

Violent scenes, such as murders, etc., may remain on the scene of the struggle for many years, even as long as their characters give them life through mental projection.

Hearing mediums can perceive the noise of these struggles.

When the light of enlightenment blesses the protagonists' hearts, these astral clichés will disappear.

They will be destroyed, as the energies that gave them life will cease.

The non-evangelized, irresponsible medium will be, as a rule, a permanent creator of depressing images, constituting a real magnetic bridge through which disturbing entities will have access.

The practice of the Gospel and the knowledge of the Spiritist Doctrine, pure and simple, without any formality, exorcisms, or apparatus and physical assistants of any kind, will be healthy resources. Such resources, by instructing the medium and extending to his heart the notions of fraternity, will transform his psychic environment, assuring him, definitively, a series of advantages, such as:

- a) Inner peace.
- b) Valuable spiritual friendships.
- c) Defense against the incursion of shadow entities.
- d) Trustworthy credit from Superior Spirits.
- e) Personal enlightenment.
- f) Granting of higher value tasks in charity services.

Yes, granting of new responsibilities in the field of edifying mediumship.

Let us listen, once again, to Emmanuel's thoughts:

"A wise man cannot take a child as a confidant, even though the child invariably holds within him treasures of purity and simplicity that the wise man is unaware of."

Also referring to the need for the medium to study and devote himself to goodness, the respectable Spirit also assures:

"Ignorance can produce indisputable and beautiful phenomena, but only the notion of responsibility, the systematic dedication

to the progress of all, kindness and knowledge can materialize on Earth the definitive monuments of human happiness."

When the medium rids himself of everything that represents irresponsibility, his psychic environment is consolidated.

His mental breath is expressed through edifying expressions and marvelous tones.

According to the Divine Friend's statement, *"To those who have everything, more will be given"*, the sincere and well-willed medium, even if he has little education, will undoubtedly be able, illuminated by faith and love, to sublimate his thoughts, enriching his mind with moral and cultural treasures, ultimately becoming a Christian mediator for the exchange service with the Superior Plane.

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A Spirit inclined to perversity or turbulence, speaking through a spiritualized medium, will not resist the gentle, loving, and fraternal fluidic involvement resulting from the psychic state of the medium. A circumstance which, combined with the friendly collaboration of the work's director and the help of the spiritual protectors, will facilitate the execution of the truthful purposes of the mediumistic service: to bring, to the hardened or suffering heart, the dew of kindness and understanding.

Those who love radiate beneficial and irresistible forces around them, healthily enveloping the ones close to them.

The episode of the wolf of Gubbio, with Francis of Assisi, is pretty expressive. It demonstrates how violence and aggressiveness wither, defenseless, before the uncontrollable and unlimited power of Love.

The ability to create ideas through thoughts and to give movement and direction to such ideas through the will opens up a prodigious field of fraternal achievements for the human soul, incarnate or discarnate.

With the Gospel in our hearts and the Spiritist Doctrine in our minds, we will undoubtedly be able to promote the physical and psychological well-being of those interested in their renewal and who become the objects of our mental creations.

And what will be no less relevant and fundamental is that we will consolidate our inner balance, thus corresponding to the trust of those in the Higher Spirituality who await the crumb of our goodwill.

Compensated Vibrations

Chapter I of the book we are studying has allowed us to organize three graphs, two of which have already been explained and analyzed as simply as possible in previous chapters. We will now present the third, through which we will try to appreciate the problem of *attunement*, *resonance*, or *compensated vibrations*.

Attunement means, in the broadest sense, understanding, harmony, comprehension, resonance, or equivalence.

When we say that “someone tunes in with someone else”, we are undoubtedly referring to the perfect understanding between the two.

Attunement is, therefore, a phenomenon of psychic harmony, which naturally works based on vibrations.

Two attuned people will have their minds perfectly connected, with a magnetic bridge linking them, deeply magnetizing them.

They are breathing in the same band, intimately associated.

Let us study the subject in the light of the following diagram:

Syntony, Resonance, Compensated Vibrations =

Wise = higher ideals, transcendent matters = science, philosophy, religion, etc.

Indians = ordinary goals, trivial matters = hunting, fishing, fighting, gifts, etc. Trees = Higher vitality, better production = Permutation of germination principles when placed among companions of the same species.

By examining this graph, we can see that everything in the Universe, and therefore on our planet, works and moves based on attunement, which means mutual understanding.

Let's give an example: the wise man, in general, does not stop indefinitely to exchange ideas on transcendent subjects with the rude man from the countryside, who is not at all familiar with scientific or artistic issues, which require lengthy studies.

It would be foolish to say that the astronomer, physicist, jurisconsult, mathematician, biologist, or scientist devoted to atomic problems can find an ideal element for their discussions in the Indian or the uneducated man.

Their lecture companions will undoubtedly be other sages.

In turn, the forest dweller on the banks of the Kuluene will undoubtedly prefer to get along and talk to his fellow villagers who tell him about fishing or hunting, the next raids on the enemy camp, or the mirrors, machetes, and ornaments that the civilizing expeditions might bring to his domains.

The subject was explained by the instructor Albério in the chapter *Studying Mediumship*.

In this chapter, we have only tried to make it even more comprehensible to the general public, drawing the appropriate moral conclusions, especially considering the evangelical purpose of this work.

The aforementioned instructor explains that even the trees do not dispense with the attunement factor.

They will be endowed with greater vitality and produce more if placed next to companions of the same species.

Example: If you plant oranges among pineapples or jaboticabas, the orange trees will produce less than if you planted only orange seeds, forming an orange grove.

Emphasizing this fact, Brother Albério, lecturing masterfully, wisely resorts to celestial mechanics to demonstrate that an identical magnetic principle also governs the relationships of the cosmic world, undoubtedly not only in the earth's planetary orbit but on other planes, more or less evolved.

Let's give the floor to the enlightened mentor:

“Each planet moves in the orbit marked out for it by the laws of equilibrium, without going beyond the lines of gravitation that concern it.”

Having thus irrefutably demonstrated that the “Attunement” factor and the “Resonance” element invariably function and operate in everything, let's remember, still with the instructor Albério, the aspect of highest relevance, embodied in the interdependence between souls, incarnate or discarnate, regarding the evolutionary problem.

There are groups of Spirits, or consciousnesses, evolving simultaneously. They feed each other. They nourish each other.

They strengthen one another in a real “vibratory compensation.”

Sometimes, these spirits are deprived of the indescribable happiness of continuing on the same journey together, due to the carelessness of some.

It's just that the lazy ones are left behind, like students who don't put in much effort and lose sight of the hard-working ones through their faults. They can't keep up with those who,

as a result of distinguished and well-deserved marks in the final exams, are naturally transferred to more advanced courses.

We know very well that the Earth is the Great School.

It is true that when there is much love in the hearts of those who have progressed more rapidly, even though they received the same lessons and were subjected to the same discipline, the spirit of self-denial and renunciation makes them retreat, in sacrificial tasks, to extend their hands of light, to the dear souls who have lost themselves in the labyrinths of indolence.

However, to expect comfortably such support at the price of tremendous sacrifices from the messengers of good would be reprehensible conduct.

By exalting self-effort, the Spiritist Doctrine dignifies the individual.

It turns them into responsible and conscious beings who, by becoming enlightened, wish and seek to move their energies and evolutionary resources latent within everyone under the holy and blessed aegis of the Lord of Life.

Due to higher impositions, which they cannot escape, many spiritual instructors find themselves compelled to abandon their mentorship temporarily or permanently, especially those who have filled their lives with irresponsibility and ill-will in the work of renewal, in pitiful disregard for the talents that Jesus had entrusted to them.

Therefore, the mediums who sincerely wish to enrich their hearts with the treasures of faith, aiming at expanding their resources for serving the Master in the Work of Good, must not lose sight of the “self-improvement” factor.

They must not lose sight of doctrinal studies, the basis of their enlightenment.

They must never stop nourishing themselves with evangelical food, becoming humble and benevolent, devoted and convinced, so that today's modest mediumship tasks can be transformed into sublime and redeeming tasks tomorrow, under the august patronage of the Divine Master, who told us that he was the "Bread of Life" and the "Light of the World".

Abnegation and perseverance in mediumistic service keep the server in a position to tune in permanently with the Higher Spirits, thus exchanging the divine vibrations of love and wisdom with the forces of Good.

Once this communion between the medium and the Lord's agents has been established, the mediumistic practice will be a legitimate seedbed of fraternity and help, with truthful benefits for the medium and the group he serves, legitimate sowing of fraternity and help.

The Psychoscope

From this chapter onwards, and after the remarkable study by instructor Albério, Assistant Áulus will take over our comments on mediumship.

Through the kind and wise words of this Spirit, we will explore the marvelous and complex paths of mediumship, learning from him much that the classics could not mention in the 19th century, given the immaturity of the human spirit for such problems.

What gives the Spiritist Doctrine a sense of eternity is exactly this progressive character, ensuring the continuity of the news from Space, expanding the Codification, unfolding it in ever more beautiful and exciting nuances, and, to the joy of us all, enriching it with new and magnificent insights into the afterlife.

If Spiritism had stopped on basic books, without this magnificent complementation, its destiny would inevitably have been that of so many doctrines that flourished, had their golden period, but by becoming crystallized, were buried in the coffin of oblivion.

Due to its evolutionary and universal content, Spiritism is a movement forward and upwards.

It is a sun that seeks the zenith of its glorious objectives, as the Consoler announced and promised by the Divine Friend.

"The first word was said about it, and the last will never be said," speaks incisively Allan Kardec.

Blessed be, in the glorious spheres, the valiant missionary who

structured Spiritism and gave it immovable foundations, leaving it the most positive, rich, and sublime prospects for aggrandizement, development, and unlimited expansion in Time and Space.

Defining the psychoscope, Assistant Áulus informs us that "It is a device intuitively referred to by an illustrious scholar of spiritual phenomenology at the end of the last century.

It is designed for the auscultation of the soul, with the power to define its vibrations and the capacity to make various observations of matter."

The scientist to whom Áulus refers was Alfred Erny in his work "Experimental Psychism."

As we have seen, the psychoscope has the property of defining the vibrations of incarnate and discarnate beings. So, keeping up with the objectives of this book and duly equipped in a mediumistic group, we must highlight the ability of this spiritual apparatus to characterize the most intimate feelings of those present, such as:

- a) — Morality
- b) — Kindness
- c) — Wickedness
- d) — Lack of trust
- e) — Curiosity
- f) — Irresponsibility
- g) — Inferior interests

The psychoscope has, on the spiritual plane, by analogy, the same function as the magnetometer, a device invented by Abbot

Fortin to measure the intensity of the magnetic fluid, the stethoscope, the IO° Rays, the electrocardiograph, the electroencephalograph, etc., in terrestrial medicine.

The organic state of the patient is scrutinized by the clinician or radiologist by applying the appropriate instrument.

Using the above devices, the doctor will know the “physical intimacy of the patient.

He will know if the heart is normal if the lungs are fine, and if the brain is functioning without alterations.

Such indiscreet devices are, in short, the internal secrets of the human body revealers. Often, what the patient did not want to know, for fear of the truth, or would prefer others to ignore, is shown by these and other devices.

From a spiritual point of view, the psychoscope performs this same function; it discovers and reveals to the spiritual benefactors what the mediums are hiding from the director of the work and what the director is hiding from the mediums.

Undoubtedly, it sublimates the mediumistic service, reinforcing the sense of responsibility that should guide this blessed field of activity.

However, we must emphasize that this measure, which analyzes individual feelings, is not carried out by spiritual friends out of simple curiosity or dilettantism. Far from it. The most fervent feeling of understanding and kindness presides over such checks, whose usefulness we will appreciate in the following lines.

The instructors operate with the absolute absence of any uncharitable or humiliating thought, not only towards the

incarnate but also the discarnate ones. Let us listen, in this regard, to the words of the Assistant Áulus:

“In our supervisory efforts, we can classify without difficulty (with the psycho-scope) the perspectives of this or that grouping of psychic services that appear in the world.

By analyzing the psychoscopy of a personality or a team of workers, it is possible to note their possibilities and categorize their situation. According to the radiations they project, we can plan the work they can do in Time.”

This statement by the Spiritual Mentor is of utmost importance for mediumistic groups that effectively wish to work “under planning from Above”, assisted and guided by instructors who, observing their possibilities, will program tasks to be performed with those in need, whether “incarnate” or “discarnate” individuals.

A mediumistic group that operates based on irresponsibility and distrust, negligence, or ill will, without its members effectively intertwined by the holiest fraternity and the highest purposes, a group of this type, analyzed "psychoscopically" by the Mentors, will undoubtedly be at the mercy of the interests that guide its existence and functioning, possibly directed by unfortunate entities.

Among invigilating companions and less enlightened entities, it will inevitably establish the vibratory attunement of which the previous pages were the subject.

The spiritual instructors will understand with compassion that in that group there will be no point in the elevated contribution, for it lacks the fundamental requirements that justify the

collaboration of the Highest: goodwill, trust, and sincerity of purpose!

What can Spiritual Benefactors "plan" for such a nucleus if the least worthy interests predominate, with absolute disregard for the good of others, although, as a rule, the word "charity" is pronounced pompously, like a tinkling bell?

The opposite happens when they put the psychoscope to work in a humble and sincere group. The radiations of its members speak through the unmistakable language of feelings, expressed in the form of vibrations, hard work and devotion, trust, and spiritual unity.

In this case — let us state it loud and clear — the spiritual instructors will organize the group's psychoscopic record so that a program of sanctifying achievements can be assigned to it.

Any of us Spiritist activists will have observed, here or elsewhere, that certain mediumistic groups do not progress. Why? Could it not be found, perhaps, in the considerations surrounding the psychoscope, the logical and rational answer to this question? Common sense tells us that many groups function without a constructive program.

Sessions are held simply for their own sake.

In a mediumistic group that operates without a Christian or evangelical orientation, without considering the fundamental problem of the moral upliftment of all, it would be better to close its doors, for by doing so, it would also close them to the forces of the shadow.

Mediumship is undoubtedly a sacred activity.

Through mediumship comes the Revelation, which is God's word to humankind.

It is through mediumistic conduits, through inspiration or writing, that Heaven has sent abundant streams of light and consolation to Earth at all times and places.

Well-oriented Spiritist centers should not link arms to recommend reserved sessions to support the suffering so that the mediumistic tasks fulfill their legitimate purpose.

It seems that the Codifier's recommendations in this regard have been forgotten.

Léon Denis' warnings have unfortunately been neglected as well.

We believe that the book “In the Domains of Mediumship” has been understood. As a result of reading and analyzing it, Spiritist associations can draw up high guidelines for their mediumistic work, bringing together ladies and gentlemen of goodwill, sincere and hard-working, to make up their nuclei of support for the suffering.

It is not too late to give and do our best in the activities of the mediumistic sector.

By examining the feelings and intentions of the workers in this field, it will be how the Superior Spirits provide them with support and guidance, outlining programs that meet, above all, the elevated spirit of fraternity that presided over all the acts, words, thoughts, and attitudes of Our Lord Jesus Christ — the Medium of God.

Brother Raul Silva

“Jesus said to him: Feed my sheep.”

Gospel

The studies of André Luiz and his companion Hilário, former doctors on Earth in their last incarnation, under the supervision of Assistant Áulus, are verified in several groups of mediumistic activity, accomplishing instructive and fundamental observations, initially in a group that we will call in this book, the "basic group."

The elements that make up his “mediumistic team” numbering ten - four sisters and six brothers - carry out what we could classify as “Christian mediumship”, and all have an inner sense of responsibility for the nobility of their task together.

We reproduce here the information the assistant Assistant Áulus gave to André Luiz and Hilário as an introduction to the personality of the work director.

Coming near Brother Raul Silva, “who runs the center with sincere devotion to fraternity”, he presented:

“Correct in the fulfillment of his duties and ardent in his faith, he manages to balance the group in the wave of understanding and goodwill that characterize him. Through the love with which he carries out the task, he is a faithful instrument of the disincarnate benefactors, who identify in his mind a crystal-clear mirror, portraying their instructions.”

The introduction words from Mr. Raul, the group leader we visited, provide significant insights into some requirements that

must not be absent from those who wish to preside over mediumistic work.

We know that frivolous spirits try to break up spiritist centers or mediumistic groups, causing confusion, discouraging some individuals, or spreading discord among others.

No one in their right mind would deny the evidence of this harassment.

The Spirits have broken up many centers and will undoubtedly continue to succeed in their disintegrating work for a long time to come until such activities are given, in all their fullness, the superior meaning and appearance that Christian Spiritism strives for through well-oriented institutions.

As long as goodwill, correction, study, and love are not primarily the driving force behind all mediumistic groups, less enlightened Spirits will always find easy access.

Therefore, a mediumistic practice lacking a genuine and experienced Gospel, as well as a thoroughly studied Doctrine, opens the door for the infiltration of disembodied spirits who have not yet been blessed by the light of understanding.

However, another truth is becoming clear, and it must be focused as a fraternal warning and in the name of the immense love we dedicate to the Spiritist Doctrine.

Many incarnate brothers and sisters "dismantle" Spiritist centers and groups!

They are intractable and rude leaders, totally devoid of the psychological sense essential for management; that psychological sense indispensable to those who lead and, above

all, without abnegation for their work and the sincere kindness towards their companions who share their tasks as mediums.

There are many leaders of centers, or even simple collaborators, who help inferior Spirits to close down their activities, or else, to remain stationary for a long time, in a pitiful lack of productivity.

They are the ones who never have a friendly, comforting, or encouraging word for the mediums.

They are those who do not have the fundamental resources of patience with the suffering or hardened spirits brought to the service of consolation or enlightenment, depending on the case.

They are those who, hyperbolic and unstoppable in their enthusiasm, do not know how to dose the words of encouragement to the novice medium, stultifying them with their indiscriminate and inconsequential praise, precious mediumistic faculties.

They most resemble the “registration officers” of the world’s organizations.

At all costs and without any constructive purpose, they ask the name of the Spirit making the report, where he was born, and in which registry office his birth certificate is.

They ask about which church the baptistery can be seen, how much he earned in his last job on Earth, and about his Professional Card.

The name of the wife of the section chief, which was the penultimate city where he lived, the name of the street and its number, who was the neighbor on the right, and whether the

eldest son of the neighbor on the left was diligent in his studies and had good handwriting...

These are the “dismantlers” incarnate, who, due to a lack of understanding of the fraternity duties prescribed in the Gospel, collaborate with the disincarnates who are powerfully organized in Space and invade the Spiritist nuclei of enlightenment.

Let us all meditate on the admirable presentation of the leader Raul Silva. Let us analyze, one by one, the references surrounding his person.

Devotion to fraternity, correctness in the fulfillment of duties, punctuality, ardent faith, understanding, goodwill, balance, prudence, and much love in the heart — these are the appreciable qualities that adorn his personality.

He symbolizes a sincere and well-intentioned worker. He represents the ideal type of leader of mediumistic meetings or president of spiritualist institutions.

Let us take him as a model, gradually adapting our conduct to his evangelical conduct, and we will then see, beyond any doubt, the ever-increasing progress of the groups that the Lord Jesus entrusted to our hearts in need of light and ascension. Raul Silva is, as Assistant Áulus emphasizes, an ordinary person. He is not a saint, nor an extraordinary hero, moving singularly through the world. He eats, drinks, and dresses normally.

On Earth, in his daily work, he presents no difference from other creatures. He strives, however, to improve himself, to portray, from spiritual benefactors, the necessary instructions for the service of support to the disembodied companions brought to psychophony.

He is sincere and loves his work.

He cultivates kindness towards everyone and does not get irritated or impatient with those who cannot yet understand the lofty objectives of Christian Spiritism.

He seeks to love everyone, humble and great, poor and rich, black and white, for he knows that no one can lead or guide any group without much love to offer, selflessly, even with self-sacrifice.

As we can infer from the three famous questions Jesus asked the old Galilean apostle: *Peter, do you love me?* And, in response to the affirmative answer of the venerable fisherman, He joyfully recommends to him, with His soul flooded with hope: *“If you love Me, Peter, feed My sheep.”* A mediumistic group is, in miniature, a flock of sheep.

If the leader does not love enough to “balance the group on the wave of understanding and goodwill”, he will never be able to shepherd them or lead them to the fold of peace and work.

He will leave them helpless, at the mercy of the storms and surprises of the shadows' world.

Mediums

Focusing on the person of Raul Silva, we make some moral considerations about qualities we believe indispensable for the leader of mediumistic sessions who wishes to become truly efficient, understanding, of course, that the word “efficient” will have a different meaning in our studies from the one usually known.

Efficient, from a spiritual point of view, will be the worker who best harmonizes with the Will of the Heavenly Father.

He will be the one who stands out for the sincere cultivation of humility and faith, devotion and trust, goodwill and understanding. Raul Silva is the model of the efficient, incarnate conductor of mediumistic tasks.

For the studies to proceed in a sequence that facilitates the achievement of our objectives, which is to elucidate very simply the details of the book we are studying, we will extract from such information conclusions that favor a better understanding of the elevated meaning of mediumship.

Thus, it is fair and reasonable to recall the presentation made by Assistant Áulus of the companions who, with Raul Silva, make up the nucleus of Christian services:

Eugênia: "a medium of great docility, who promises a bright future in the expansion of good; she has the advantage of remaining conscious" while lending her mediumistic organization to the Spirits.

Anélio: has been gradually progressing in clairvoyance, clairaudience, and psychography."

Antônio Castro: is a sleepwalking medium.

Celina: is clairvoyant and hearing, besides being an ostensive medium and out-of-body experiences.

From the observations of Assistant Áulus, and what we will see in subsequent chapters, it will be clear that Celina is a very devoted collaborator, carrying valuable titles of spiritual benefaction.

Before such respectable companions, due to their selflessness and spirit of sacrifice, Hilário could not resist the desire to ask if it would be lawful to accept the possibility of the mental field of such workers, especially of Sister Celina, being invaded by unfortunate Spirits.

Áulus answered yes, for the aforementioned medium is undergoing an extended trial and, as an apprentice, is still far from finishing the lesson.”

And, after meditating for a moment, he concluded:

“On a journey of a hundred leagues, there can be many surprises on the last kilometer of the road.”

This observation is timely and a valuable warning to the workers of the Christian Field, especially those who have been summoned to work in the field of mediumship.

Just as there are companions who think they are intangible or invulnerable, there are also mediums who think they are exempt from any lesser influence.

Making them feel that such influences are commonplace in our lives, souls in need and still engaged in painful redemptions almost always means hurting susceptibilities and sometimes contracting antipathies.

Let us, however, keep for our use the philosophical quote from the benevolent Instructor:

"In a journey of a hundred leagues, many surprises can occur on the last kilometer of the road."

No matter how excellent his spiritual assistance may be, a medium must not neglect his vigilance, always remembering that he is a human creature, thus subject to vibratory oscillations, inadequate thoughts, and desires.

We must remember the words of Emmanuel always:

"Mediums, in general, are not missionaries in the usual sense of the word; they are souls who have failed disastrously, have greatly contradicted the course of divine laws, and under the weight of severe commitments and unlimited responsibilities, are redeeming their dark and criminal past. It is often marred by serious and glaring errors."

When the medium maintains the notion of fragility and smallness, through the conviction that he is a soul in redemption and improvement process, through work and study, he is preparing himself, with certainty, for triumph in the struggles of the Eternal Spirit.

However, when he begins to think he is a missionary, a privileged person from the Heavens, and that the Superior Spirits themselves feel honored and distinguished for assisting him, he is, without a doubt, a companion in danger.

He is a strong candidate for obsession and failure. Vanity is the first step the medium takes on the path of misfortune. The path of imbalance opens wide and seductively to the incarnate

medium who enthrones, on the altar of the unwatchful heart, the imposing figure of His Majesty — EGOISM.

Let us, therefore, strive to achieve humility and the spirit of service for the benefit of our peace, as indeed, none of us has yet conquered himself.

Mental Sockets

Chapter 4 of the book under study presents problems of the utmost relevance for all of us committed to self-renewal with the Master.

As we analyzed that masterful chapter, it has further consolidated an old impression that frequently the obsessor is not always the disincarnate, but rather the incarnate.

There are countless cases in which the Spirit struggles titanically to get rid of the mental prison the incarnate establishes around them, holding them captive and subjugating them to painful and unhealthy thoughts.

To make things easier, let's study the subject in the light of the following diagram:

Mental Prisons = {People, situations, things}

Fruit of Indoctrination = {Disconnection from “mental sockets”, through the liberating principles that indoctrinators distribute from the sphere of thoughts}

Consolidation of Balance = {Study + meditation = renewal + work = Liberation}

Displacement = {The lack of connection arises when one alters their mental focus}

As we know, the influence of Spirits on incarnate occurs through attunement.

A person whose thoughts, words, and actions determine a lowered vibratory pattern will be at the mercy of disturbed and disturbing entities at any time.

Briefly: The effect of obsessions is invariably felt through a bond between us and the Spirits, between the incarnate and the discarnate mind.

We are bonded with the Spirits through magnetic fusion, which implies that we recognize the marked coefficient of responsibility that falls to us for allowing our “mental home” to be occupied by unfortunate guests.

If there is affinity, there will logically be magnetic fusion.

Vibrational reciprocity builds a bridge between our minds and the minds of the disembodied ones.

When this vibratory compensation ceases to exist due to our enlightenment or that of the discarnate, whom we often improperly call a “persecutor” there will be an eviction of the unwelcome “guest”, like a landlord evicting a tenant who has not paid the agreed rent.

Once evicted, the Spirit will search for another "mental home" if the blessings of enlightenment do not have repercussions in their inner world.

Let us imagine an electric iron for ironing clothes.

When we want the temperature to rise, we plug the electric wire into the socket; once the task is done, we unplug the wire, and the iron loses its heat and returns to its normal temperature.

The iron is us.

The electricity is the mental projection of the Spirit...

The conductor wire is the two minds united, linked, and juxtaposed.

Reasoning in this way, we believe that study and meditation will

be valuable forces in the process of our spiritual renewal.

Once the mental center has been modified our soul can act more freely.

Once we have replaced unhealthy or malevolent thoughts with ennobling ideals, the habit of constructive activities will be a pledge of complete and definitive liberation from the uncomfortable yoke of inferior entities.

The study, meditation, and good works will be, thus, the noble instruments with which we will disconnect the “mental plugs”, starting the “eviction” proceedings of the disembodied ones.

To this end, the enlightened word of the incarnate indoctrinators can exert a decisive and healthy influence, projecting the liberating principles alluded to by Assistant Áulus into our needy minds.

Countless cures of obsessions have been verified simply by those interested in attending study meetings. Not only do the incarnates benefit from such meetings, but also their companions share the blessed opportunity for re-education.

Naturally, there are obsessions whose roots go deep into the dark and stormy night of centuries and millennia, which require direct and specific assistance. We believe that no one will dispute this truth.

Obsessions can cease, among others, for one of the following reasons:

- a) — By the enlightenment of the incarnate one, who will evict the invisible guest from his "mental house".

- b) — By the enlightenment of the disincarnate one, who will free himself from the mental prison that the incarnate was imposing on him.
- c) — By the improvement of both.

We have only cataloged the reasons connected to the considerations formulated here.

In the current evolutionary stage of man, in which the command of our mind is still one of the most arduous and serious problems, we tend, through lack of vigilance, to build for ourselves dangerous mental prisons represented by people we value, situations that please us and things that delight our senses.

Some people hold onto temporary situations so strongly, believing they are in love, that if one or both of them experience disincarnation, they will remain trapped in a mental prison for a long time.

We know of the case of a lady who remained in her home for over a year after her death.

Observed by a clairvoyant medium who passed by the door of her former home every day, she stated that she was sure that she had died, adding: “Oh, my friend, how difficult it is to leave the little house, this lovely porch, the family, the belongings!”

And for a long time, our companion saw her on the porch, calmly sitting in a rocking chair.

Like life, like death — As the ancients used to say.

And we repeat, with the spiritual instructors, that every day, thousands of people pass away, but only a few are freed...

Christian Spiritism exuberantly offers us the means to destroy these chains.

We will overcome this and other obstacles through doctrinal study and evangelical work.

By cultivating fraternity and uplifting sentiments, we will safely progress toward the Tabor of our redemption, where the Lord of Galilee awaits us. Without moral and spiritual renewal, achieving our liberation will be very challenging.

Without the words of spiritual instructors, enlightened preachers, and indoctrinators finding resonance in our intimate world, the chances of mediumistic groups, even well-guided ones, working in our favor will be very diminished. Much will depend on our heart and goodwill to adhere or not to the liberating principles of the Good News, brought to the Earth by the Divine Friend, and by Spiritism restored in the fullness of its purity and sublimity.

Assistant Áulus, responding to a question from Hilário, André Luiz's friendly companion, explains that incarnate beings who do not observe the teachings heard in the various sectors of faith, in Spiritist, Catholic or Protestant circles, "pass through the sanctuaries of faith in the condition of closed ballot boxes. Impervious to good advice, they continue to be inaccessible to the necessary change."

The word plays a significant role in the spirit's constructions. One detail that cannot go unmentioned in this book is that of entities interested in ensuring that incarnate spirits do not listen to the teachings conveyed by the indoctrinators at the meetings.

They envelop the listeners in numbing fluids, putting them to sleep to postpone their renewal.

This news explains why many people sleep heavily in spiritist sessions.

We have often heard exclamations similar to this one: "I do not know what I had today! My eyes were heavy, and my eyelids felt like lead."

Except for cases of physical exhaustion due to lost nights or overwork, we can be sure that disincarnate companions work magnetically to make sure that these people, falling asleep, see nothing and hear nothing.

And if they see or hear nothing, they will remain at the mercy of their influence...

Psychophony

With the suggestive name of psychophony, this mediumship was magnificently studied in "In the Domains of Mediumship."

What is psychophony?

It is a faculty that allows Spirits, using the vocal organs of the incarnate, to transmit the audible word to all those present.

It is the most frequent faculty in our exchange with the extracorporeal world.

Through this system the disincarnate tell us, when they wish, about their distressing problems, receiving from the indoctrinators, in the name of Christian fraternity, the words of enlightenment and consolation.

If there weren't these meetings, which allow psychophonic communication, the workers of Spirituality would have their tasks increased with the service of helping the entities who suffer in the regions of the afflictions of remorse and rancor.

Higher entities would have to reduce their vibrations to make themselves visible or heard by their unfortunate brothers and sisters and transmit the word of comfort to them, as surely happened before the advent of Spiritism.

It brought people of goodwill through the opportunity of mediumship, a sublime field for the exercise of love.

Mediumistic groups thus have a valuable opportunity to collaborate in enlightening hardened Spirits, becoming legatees of the majestic task that previously belonged exclusively to

disembodied workers.

Referring to the benefits Spirits receive in mediumistic sessions it is opportune to remember what authoritative mentors say.

Léon Denis, for example, emphasizes that, in Space, without the blessing of psychophony, their fluids, still coarse, "do not allow them to enter into relations with more advanced Spirits."

Assistant Áulus, focusing on the subject, explains that they "still have their mind with a vibratory level identical to that of their existence in the flesh, breathing in the same range of impressions."

Emmanuel, with his always respectable words, reinforces the need for enlightenment services for the disembodied ones, for "they remain, for some time, incapable of grasping the vibrations of the higher spiritual plane."

Although expressed in different terms, there is perfect agreement in the three opinions, which confirms what for us constitutes no novelty: the teaching of the Superior Spirits' universality.

In the graph that illustrates this chapter, we base our discussion on a crude form of communication. It refers to an unenlightened entity, which, unable to perceive more subtle vibrations, relies on psychophony to see through the eyes of the medium, hear through the medium's ears, and speak through the medium's mouth.

If the principles of the Doctrine teach us a similar truth, the new knowledge brought by André Luiz, particularly in "In the Domains of Mediumship," encourages us to accept this perspective peacefully.

Let us examine how this spiritual friend describes the psychophony with an entity with a low vibratory standard:

"We noticed that Eugênia-soul moved away from the body, remaining close to it, at a distance of a few centimeters, while, supported by the friends who were assisting him, the visitor sat close, leaning over the mediumistic equipment to which he was juxtaposed, in the manner of someone LEANING OUT OF A WINDOW." The doctrinal truth does not change, for the foundations of Spiritism are immovable: the more materiality, the less distance; the more spirituality, the more distance.

The circumstance of such a strong magnetization between Spirit and medium in communications of this nature, combined with the fact that the medium reflects the sorrows, resentments, afflictions, hatreds, and other feelings of the communicator, with painful repercussions on the physical organism, leads us to give an opinion on the following abstentions of female mediums in the tasks of disobsession:

- a) — From the 3rd month of pregnancy.
- b) — At least once a month, on a day that she considers inopportune for carrying out more strenuous mediumistic services.

The abstention referred to in item "a" also aims to protect the reincarnating being from the heavy vibrations of the communicator, considering that, since the mind of the little child is intimately associated with that of the future mother, it will naturally also be associated with that of the Spirit, already linked to that of the medium according to the graphic demonstration.

If the medium were always sure that their abilities would only be used by Superior Spirits, we could have removed the abstention from item "a."

In psychophony, the medium allows the communicator to use their body. However, depending on the medium's abilities, they can control the communication by supervising thoughts, managing gestures, and regulating the vocabulary of the Spirit.

It is important to note that there are instances when the medium may not exert this control because the will of the communicator can be stronger than their own. Nonetheless, the medium always has the potential to develop their abilities.

They can educate themselves to act, as Áulus metaphorically describes, like a nurse "catering to the whims of a patient to assist. However, this accommodation must be limited; once the medium is aware of all the intentions of the unfortunate Spirit they are assisting, they must retain the right to correct any inappropriate behavior."

The Spirit's thought, before reaching the medium's physical brain passes through the perispirit's brain, resulting in the medium ability, IN THEORY, to do or not do what the entity intends. The proof of this control, which the developed medium exercises, is in the rebelliousness demonstrated by the Spirit upon the channeling completion: "I see! I see!... But by what enchantment are they TRAPPING ME HERE? What HANDCUFFS BUCKLE ME to this heavy piece."

The explanation is in the words of the Assistant:

"The sufferer," said the Assistant, convinced, "when in contact with the nervous forces of the medium, revives his senses and becomes dazzled. He complains about the chains that bind him,

which fifty times out of a hundred result from Eugênia's careful restraint."

Further on, another exclamation from the Spirit: "Who can bear this situation? Is someone hypnotizing me? Who is controlling my thoughts? Will it be worth restoring my vision by tying my arms?"

Looking at him with fraternal sympathy, the Assistant informed us: "He complains about the control to which he is subjected by the careful will of the medium Eugênia."

The conclusion that entity brings us, is that once hallucinated, he would like to bang on the table, shout, expand, etc.

However, the medium's firm will impedes him from achieving his goal.

Mediumistic education, combined with inner improvement from a moral point of view, undoubtedly makes it possible to discipline the communiqué.

The negligent medium, not yet sufficiently educated, favors the turbulence in communications from violent spirits.

Without demanding the impossible of mediums, because no one will think they have the right to make such demands in good conscience, it is only fair to remind them that spiritual improvement, devotion, kindness to everyone, and the desire to serve, lead the medium to greater control of their own will, thus ensuring the success of the task.

Communications Mechanism

Chapter 5 of the book being commented on here represents a complete confirmation of what the classics of Spiritism wrote about the mechanism of communication under the inspiration of the Highest, particularly Léon Denis.

For a Spirit to communicate, a harmony must exist between the incarnate and the discarnate minds. This reality is understood.

Both must begin to emit equivalent vibrations; the content of the convolutions must be identical; the thoughts and will must graduate to the same range.

That is the mechanism of spiritist communications, an elementary mechanism that unfolds, however, in infinite nuances, according to the type of mediumship, psychic state of the agents — active and passive —, spiritual values, etc.

Once the communicator is in tune with the medium, the thought of the former is externalized through the physical field of the latter in the form of a written or audible message. The more evolved the being, the more accelerated the vibratory state.

Therefore, given the constant vibratory modifications, it will always be necessary for all communications to reduce or increase vibrations so that they are given with greater fidelity. Once again, thus, we are compelled to refer to the magnetic phenomenon of compensated vibrations.

Once again, we need to refer to the problem of attunement.

Finally, once more, the question of affinity has to be commented on.

And if we do this, it's because we mustn't forget that “the mind remains the basis of all mediumistic phenomena”.

So, let's turn to other fields, where the same law of attunement works for phenomena to express themselves.

Light and sound are the result of vibrational changes, which allow them to be perceived by us and other beings.

The human ear is incapable of perceiving sound produced by less than 40 vibrations per second.

Fifty vibrations, however, produce a sound that the human ear perceives, feels, and hears.

Thirty vibrations produce a sound the human ear does not hear, feel, or perceive.

Therefore, the minimum number of perceptible vibrations is forty per second, and the maximum is thirty-six thousand.

Thirty-five thousand and five hundred vibrations produce a sound that our ear perceives.

Thirty-six thousand and two hundred vibrations produce a sound that exceeds the limits of our acoustics.

The phenomenon is similar to light. The minimum number of perceptible vibrations is four hundred and fifty-eight million, and the maximum is seven hundred and twenty-seven trillion per second.

Therefore, our visual capacity does not perceive the light produced by vibrations smaller than four hundred and fifty-eight million, in the same way, that the light produced by more than seven hundred and twenty-seven trillion vibrations will escape our vision. (I) This same law of equivalence works and

operates in all vibrational manifestations of Nature, including, as it could not fail to be the case, psychic or mediumistic phenomena.

(Author's note - These numbers are taken from the book "Narrations of the Infinite", by Camille Flammarion, FEB edition, page 98.)

Leaving aside such considerations, let us now analyze the moral factors that, in addition to being of the highest interest to us, motivate the publication of this book.

If the law of affinity governs psychic phenomena, luminous entities must lower their vibratory tone to make their perispirits denser, allowing them to be observed by less evolved Spirits.

Spirits, whose vibrations are processed rapidly due to their evolution, graduate their thoughts and densify their perispirit when they wish to transmit communications, inspire the directors of mediumistic work or preachers and expositors of the Gospel and the Doctrine.

That is the case of Raul Silva, who receives the beneficial influence of instructor Clementino to conduct better the indoctrination of the unfortunate Spirits. Clementino graduated the thoughts and expression according to Raul's capacity and the environment surrounding him, adjusting to his possibilities.

Each vessel receives according to its structure. Referring to the densification of Brother Clementino's perispirit, attentive to the imperative of cooperating with the leader of the work so his words would obey the superior inspiration, we transcribe André Luiz's observation: "At that moment, Brother Clementino placed his right hand on the forehead of the friend who was

leading the assembly, showing himself to us more humanized, almost obscure."

The emphasis is ours and aims at drawing the reader's attention to the fact that the vibratory tone was reduced to adjust to Raul Silva's "mediumistic caliber."

The Assistant Áulus explained the phenomenon, which surprised André Luiz and Hilário:

"The spiritual benefactor now directing us seems heavier to us because he has dampened the high vibratory tone in which he usually breathes, descending to Raul's position, as much as he can, for the benefit of the work that is beginning."

The Assistant also spoke, to make a comparison that meets the general understanding:

"It now influences the cerebral life of the house conductor, in the manner of an emeritus musician respectfully handling a highly valuable violin, whose firmness and harmony he knows."

This painting is of extraordinary spiritual beauty and profound moral content.

It shows us that a leader of mediumistic work must be responsible, kind, sincere, dedicated, harmonized with themselves, through an upright conscience and a pure heart, and very willing to help in the name of the Lord Jesus.

Just imagine how many obstacles the Higher Spirits encounter when they try to inspire a pretentious and self-sufficient leader (who disconnects their "psychic antennae" with the sole aim of hurling the suffering or hardened spirit under the pretext of indoctrination, a sequence of empty words of kindness.)

The more evangelized the leader, the more receptive he will be to the instructors, requiring less sacrifice from them.

The more enlightened and kinder the medium, the more in tune they will be with high spirits, reducing the selfless instructors' sacrifice.

Without the Gospel in the heart, all work will be deficient.

Even if the leader and mediums “know” the Doctrine without the Christian sentiment give them the perfume of charity, the fruits will be very precarious.

Practicing the Gospel improves the heart.

Doctrinal knowledge enlightens the intelligence, broadening the intellect.

Gospel in the heart and Doctrine in the mind - this is the ideal type of cooperator on the earthly scene.

Therefore, applying to mediumistic problems the considerations related to the perception of sound and light, according to man's physical senses, we will understand why our ears do not yet register the marvelous symphonies that fill universal life with beauty.

We will know why we still do not feel the magnificent odors of extraterrestrial life.

Finally, we will know why our physical eyes do not see the pictures of light that sometimes are formed around us.

We hear, feel, and see only what manifests itself within the incipient orbit of our possibilities. Our vibratory tone, inferior and slow, circumscribes and limits our perceptions.

Returning to the theme of vibrational equivalence, we will emphasize this extremely relevant detail: the moral and charitable medium ensures himself, thanks to his high vibratory tone, the company of elevated entities.

Furthermore, he will always be able to deserve the valuable cooperation of his superior spiritual friends, as they have no difficulty in establishing harmony.

On the other hand, a careless medium, faced with the problem of his inner renewal, is always an instrument that hinders the exchange.

As we did with sound and light, let us use some enlightening figures. To this end, we give the floor to Léon Denis: "Let us assume, following the example of some wise men, that the vibrations of the human brain are 1,000 per second.

In the state of trance, or detachment, the medium's fluidic envelope vibrates with greater intensity, and its radiations reach the figure of 1,500 per second.

If the Spirit, free in Space, vibrates at a rate of 2,000 at the same time, it will be possible for it, through partial materialization, to lower this number to 1,500.

The two organisms then vibrate sympathetically; relationships can be established, and the Spirit's dictation will be perceived and transmitted by the medium in a somnambulist trance." Léon Denis also says: "... the Spirit, freed by death, impregnates itself with subtle matter and attenuates its radiations, to enter into unison with the medium."

One can conclude from the words of the French philosopher that Spirits have means to reduce or raise their vibratory tone

in the following way: a) — To reduce its vibratory pattern, the superior Spirit impregnates itself with subtle matter collected from the environment. b) — To raise the vibratory tone of the medium, the Spirit will find the resource to activate the vibrations in the concentration or trance of the medium.

The ecstasy of great saints undoubtedly comes from the profound vibrational change that enables them to relate to the higher spheres and what unfolds there: marvelous visions, celestial harmonies, dazzling scenes, or voices full of wisdom.

Ignorance of such facts often leads the non-evangelized medium to make regrettable mistakes, thus compromising the name and reputation of selfless companions. Some mediums disagree that certain Spirits are in the room, observed by others, only because they did not see them"...

If they studied the Doctrine and sincerely cultivated the precepts of the Gospel, they would not make such rash judgments, for they would know that if they did not see or hear what others heard and saw, it is because, at that moment, they were not breathing psychically in the same vibratory range.

Such observations led Hilário to formulate interesting questions, including whether the phenomenon of absolute attunement during communication would make it difficult for the medium to distinguish the Spirit's thoughts from his.

The clarification provided by Assistant Áulus is remarkable. Mediums, especially those who allow themselves to be dominated by the ghost of doubt, will benefit highly from the guiding words of this kind of instructor. Let us study the subject with him:

a) — Our thoughts flow incessantly from our cerebral field. They are intrinsic. They are our realization.

b) — The Spirit's thoughts are extrinsic. They come from the outside to the inside, reaching our inner field first through our pores, which are myriads of antennas.

Our thoughts are, as a rule, similar in moral and intellectual content. They reflect our evolutionary state and translate our peculiar inclinations. The thoughts of Spirits are, in general, variable. They always differ in form and substance, for different Intelligences communicate.

If we are being actuated by a Superior Spirit, the concepts expressed, verbally or psychographically, will be luminous, sublime, and merciful. If we act under the command of a less enlightened or malicious Spirit, the concepts will be unspeakable.

Let us remember, in this regard, Peter, the venerable apostle. The Gospel shows us how he reflected, in alternations of light and shadow, ideas from superior or inferior Spirits in various circumstances of his life.

The world knew a medium that always reflected the Divine Light: Jesus Christ — THE MEDIUM OF GOD.

After such considerations, let us formulate the final question:

— “How will the medium know whether the thought is his or the Spirit's?”

With edifying study, meditation, and discernment, we will acquire the ability to know our vibratory frequency.

We will know how to compare our style, points of view, habits, and manners with those revealed during trance or simple inspiration when we preach or expound the Doctrine.

It will not be a hard problem to separate our thoughts from those of the Spirits.

Sincere dedication to Spiritist studies will undoubtedly give us the key to many enigmas.

II

Obsession

Currently, mediumistic groups are being called upon to be intensely active in the area of disobsession, given the avalanche of painful cases reported everywhere.

One even has the impression that the forces of darkness, taking advantage of incarnate ones' lack of vigilance, launch a truthful assault on the earthly citadel, requiring that spiritual centers double their efforts to assist.

Many individuals transition from simple obsession to extreme possession, opening themselves emotionally and mentally to troubled spirits. These spirits, carrying resentment and a desire for revenge, often haunt those they were once connected to in life, creating a dangerous and cruel dynamic.

Let us develop the study of obsessions through the following graph, which, it is worth clarifying, should be considered as a generic expression of the phenomenon:

PHASES OF OBSESSION

- {Fascination = {Illusion produced by the direct action of the Spirit on the medium's thoughts, disturbing his reasoning.}}
- {Subjugation = Moral dominion of the Spirit over the incarnate, controlling his will.}}
- {Possession = Magnetization of the Spirit to a certain person, dominating him physically and morally.}}
- {Obsession = (Its definition) {Action by which Inferior Spirits influence, in a harmful way, the incarnate.}}

USUAL CAUSES = {Revenge, desire for evil, pride in false knowledge, frivolity, religious prejudices, passions, etc.}

SIMPLE OBSESSION = {Eventually action of the Spirits
Spirits over the incarnate.}

{Spirits without real expression of evil.}

We will not dwell, for now, on the problem of Fascination, logically situated as the starting point of most obsessions. We will do it later, in the appropriate chapter, for the observations in the book currently under study awaken us to the breadth of the subject. We will only repeat the graphic indication: Fascination is the subtle, persistent, treacherous, and almost imperceptible influence that vengeful Spirits exert over the individual who is the object of their revenge.

If the incarnate being facilitates the Spirit's access to his psyche, it will slowly infiltrate, carrying out an underground work of mental hypnotization. One day, when we want to open our eyes, the penetration will have become so deep that it will be difficult to distance ourselves. Its starting consists simply of eccentric attitudes, fanaticism, and singularity.

Then, the magnetic action will extend to the nerve centers, and the psychic and physical domain will be accentuated to such an extent that the person no longer has the will to control his own life.

Psychiatrists, without a doubt in their majority, will have no difficulty in filling out, in specialized clinics, the file of yet another mental patient to subject him to internment and indiscriminate electroshock.

For Spiritists, it will only be a creature who has disregarded the

Law of Love in the past and, as a result, made serious commitments that have remained in Time and Space. Facing the present reincarnation with the companions of terrible dramas, they did not have the strength to close the doors of their “mental house”, and today they suffer the uncomfortable and often cruel incursion.

Let us look at the case of the patient who appears in Chapter 9 under the name of "Peter".

Let us give the floor to Assistant Áulus so that he can lift the veil that covers the patient's past:

“The struggle goes back a long way. We don't have time to delve into the past, but we can immediately recognize today's executioner as yesterday's victim.

In the last half of the last century, Peter was a doctor who abused his mission to heal. A detailed mental analysis would identify him in numerous less-than-worthy adventures. The persecutor who presently dominates his energies was his consanguineous brother, whose wife our sick friend now sought to seduce. To do this, he insinuated himself

in various ways, as well as harming his brother in all his economic and social interests, until he had him committed to a mental institution, where he stayed for many years, foolish and useless, waiting for death.”

This is a painful drama that without a doubt, is repeated by the thousands in all social classes. If we could glimpse our past and the past of those who seek solutions to their physical and psychological problems in spiritual centers, we would identify an incalculable number of similar cases every day.

Generally, we only feel sorry for the incarnate, whom we thoughtlessly consider the victim. The affection of mediums is almost always focused on the companion who knocked on the door of the Center.

The members of the group, with honorable exceptions, also sympathize almost exclusively with the incarnate. However, doctrinal knowledge, the fruit of study and meditation, has the gift of awakening, equally, our care and attention for the inhabitants of the spiritual world.

Observing cases like Peter's compels us to polarize the best vibrations for those who insist on taking justice into their own hands because they have not yet adjusted to the Law of Love,

How many of us who today travel through the world maintaining relative balance have left behind in the unknown yesterday a stream of tears and afflictions, an ocean of bitterness, like ancient characters of unspeakable crimes, in the name of faith or less worthy love, in which we made companions on the path drink, to the last drop, the cup of bile of indescribable suffering, mercilessly destroying their peace and happiness!

Is it not fair thus to look kindly upon the disembodied who reunite with their executioners so that both are enveloped by our fraternity vibes and supported in the name of Divine Compassion?

Closing our hearts to those in need, whether through indifference or hostility, is akin to shutting the door on the hungry, the weak, the sick, and the homeless during a stormy night. These individuals, wandering and confused through a world that often feels incomprehensible, reach out to us with

their outstretched, desperate hands, seeking help and understanding.

We will never help a Spirit hardened in hatred by belittling or ridiculing him.

It will not be through irony or insult that we will help him.

Never and never.

By disregarding his misfortune will we be able to win his trust?

It will not be in this way that we will convert his sick soul into an amphora in which we can place the liquor of Hope, happily consecrating, between victims and executioners, the nuptials of reconciliation.

Never and never.

Let's give the floor back to Assistant Áulus so that we can get to know a little bit more about the sick gentleman's past life, "in the small queue of four people who had come to seek help, he seemed uncomfortable and distressed... "and who, a few moments later, under the influence of the executioner, "let out a piercing scream and fell helpless".

Let's follow the suffering of the outraged brother:

"When he was disincarnated and found him in possession of his wife, he went berserk in hatred that he began to nurture. Then, he hammered them out of existence and waited for them beyond the grave, where the three were reunited in an agonizing regeneration process.

The companion, less guilty, was the first to return to the world, where she later welcomed the delinquent doctor into her maternal arms as her son, purifying the love of his soul.

The betrayed brother from another time, however, still has not found the strength to change and continues to vampirize him, obstinate in the hatred to which he unthinkingly surrendered."

And, to André Luiz's surprise, he continued:

"No one deceives justice. Reparations can be transferred in time, but they are always fatal."

We cannot repress our enthusiasm before the light the book "In the Domains of Mediumship" brought to Spiritists, particularly in the face of the complex and incredibly delicate problem of mediumship and its practice.

As it could not fail to do, this book arrived at the right time. The High Spirits saw our needs in this sector. They noted our deficiencies and precariousness, the abuses, and inferior exploitation. They verified the directions the work was taking as if we had forgotten the advice and guidelines included in the luminous works of the Codifier, completed by his eminent successors, especially Léon Denis.

The book was psychographed, praising the mediumistic service as a blessed seed of light and fraternity.

In the face of numerous serious problems, we, as session leaders and mediums, should exercise greater restraint in our statements regarding solutions to the complex issues faced by mediumistic groups.

Even if it is a simple obsession resulting from the temporary influence of idle Spirits, with no significant expression of evil, prudence, and common sense advise moderation in prognoses of immediate cure, for the imbalance of the incarnate person

could accommodate the guest in his mental home for an extended period.

And when the incarnate being acts this way, who can guarantee the effectiveness of the assistance effort?

We cannot, and should never, promise the “unraveling” of a complex drama whose prologue is lost in the darkness of centuries or millennia. Enlightened leaders and mediums know that there is a Law of justice working inexorably in the structure of obsessions.

They know that persecutions, whose roots are immersed in the past, require time and patience, understanding and love. They also require forgetfulness and forgiveness.

With this certainty, we should not say to the sick person:

“You will be alright in two months.”

Let us simply say this:

“My brother, let us trust in Jesus and seek, with Him, the solution to your case.”

Rash workers compromise the Doctrine through senseless promises.

Enlightened servants contribute, with prudence, to the ever-greater growth of the ideal that unites us.

Let us repeat, once again, with Léon Denis: “Spiritism will be what men make of it.”

Brother Pedro’s case began its evolutionary process with Fascination.

Then, as he began to surrender, subjugation and possession came. The brother offended yesterday attached to his psychic

and somatic organization. He controlled his distraught mind, dominated his body, knocked him down, and made him groan and scream. He turned him into an epileptic in the eyes of the world.

Both of them, if they contributed to this, will receive the blessing of renewing enlightenment. The edifying readings, the comforting words, and the loving vibrations will resonate within them in the form of gentle comfort, inciting them to mutual forgiveness.

If both individuals open their hearts wide, moved by Jesus' affectionate warning to reconcile with their adversary while still on their journey and with the support of their protectors and the help of their fellow beings, they will break the dark ties that bind their fates in a cycle of bitterness.

Meanwhile, the unsuspecting wife from yesterday embraces her unfortunate seducer today, her heart overflowing with tenderness, not only to purify her love but also to redeem him.

12

Punctuality

Let us transcribe, literally, the opening words of the chapter “Assimilation of mental currents”, from page 41 of “In the Domains of Mediumship”:

“It was only two minutes to eight o’clock when the most responsible spiritual leader entered the small room.”

That is an observation of capital importance for those who direct or compose, as mediums or collaborators, groups of practical work in Spiritism. Punctuality!

The right time to begin the tasks, without forgetting the preparation that is our responsibility, while we await the moment of the holy labors of mediumship with Jesus!

It's important to note that the spiritual leader had entered the room only two minutes earlier.

Let's imagine, now, that this elevated instructor came face to face, as sometimes happens, with a heterogeneous group of noisy and irresponsible incarnates, each one commenting in their way and highlighting, often maliciously, the events of the day, of no interest to the evening's work.

Let us imagine the position of the devoted benefactor who, after completing respectable tasks in other sectors, appears, with dignity and nobility, for the services he has prepared and finds negligent companions, noisy and inconvenient, commenting on matters of exclusively material nature; some mediums arriving now, others later; the out-of-control leader, censuring one and the other, contributing even more to the psychic disharmony of the environment.

Will such venerable entities, with so many tasks to perform, invested with such holy responsibilities and understanding of their duties, continue, in a truthful “preaching in the desert”, assisting groups that operate based on negligence and irresponsibility? We have our doubts about this.

We cannot believe that superior Spirits share the lack of discipline typical of us, incarnate collaborators, in general.

Some groups were scheduled to start their work at eight o'clock in the evening; however, for various reasons, these services began either at eight-thirty or even later...

Let us examine whether Good Spirits, who have limited time dedicated to uplifting missions for the benefit of others and their growth, can tolerate our ongoing lack of responsibility despite their engagement in learning and receiving guidance in specialized areas.

The highest understanding of a constructive exchange between the two realms still must be achieved by these groups.

We believe they will last for some time, but we cannot think they will last indefinitely.

Brother Clementino's arrival just two minutes before eight illustrates the importance of punctuality in the Spirits' realm.

This emphasis on being on time is both logical and reasonable, as those involved in responsible spiritual work tend to value punctuality as part of their culture.

A Spiritist group that starts its sessions at eight o'clock one week, then at eight-thirty the next, without adhering to the most basic standards of punctuality, cannot expect to receive the support of Superior Spirits. Instead, they are likely to

attract Spirits with ideas and “agendas” that reflect those of the group members themselves.

We put the word program in quotation marks because there are programs of all kinds, including those for destruction.

When we enter a Spiritist center, let us leave negligence and irresponsibility outside. A Spiritist temple is a sanctuary of prayer and work. The place where mediumistic services are held is the altar of this sanctuary.

As we occupy the place reserved for us, let us immediately begin the preparation using silence and superior meditation, sincere prayer, and concentration so that, by feeding our minds with higher forces, we create for the workers in space the environment of harmony they expect, desire, and need.

If we want to value our work, we must honor it with respect and a sincere purpose, thereby attracting the attention and support of credible entities.

If, however, we wish to conduct our mediumistic services in the spirit of frivolity that characterized the observation of phenomena in the aristocratic salons of 19th-century France, let us keep on conducting them without the spirit of mercy, charity, or elevation of purpose.

Though, let us be sure of one thing: the entities of the shadow will command such services...

Vampirism

The chapter “Tortured Somnambulism” suggested a modest study of vampiric manifestations, leading us to turn to the masterful book “The Missionaries of Light”, by André Luiz.

The subject is relevant for all of us sincerely interested in the ascension effort with Christ. In the book in question, we find the observation that we hasten to transcribe as a basis for the exposition we wish to make. It is from Instructor Alexandre:

“Without referring to blood-sucking bats, the vampire, among men, is the ghost of the dead that leaves the grave late at night to feed on the blood of the living.

I do not know the author of such a definition, but deep down, it is not wrong. It is only necessary to consider that, among us, a vampire is any idle entity that makes improper use of the possibilities of others. When it comes to vampires that visit the incarnate, it is necessary to recognize that they serve sinister purposes at any time, as long as they find shelter in the flesh of men.”

As emphasized, the clear and simple explanation marks the starting point for our unpretentious and humble study. It leads us, preliminarily, to conclude that given the mental imbalance of modern man, riddled with vices and passions of a physiological or psychological nature, vampirism, among incarnate ones, has an inconceivable extension.

Before fixing the explanatory graph, aiming to facilitate the considerations unfolding, let us define two words that will be frequently mentioned in the course of this study.

Larvae: Mental food of unhappy entities formed by our inferior creations.

Vampirism: Action by which involuted Spirits, rooted in inner passions, become magnetized to the psychophysical organization of incarnate ones (and discarnate), sucking their vital substance.

Next, let us fix the graph that guided the exposition of the subject on screen:

Usual Location = {Stomach, liver, digestive system, sexual area.}

Effective Causes = {Emotional disorders, gluttony, alcoholic excesses, anger, sadness, hatred, etc.}

Once the diagram is fixed, the question will probably arise in advance:

— How can we avoid vampirism?

And the answer will be, logically and simply: Through upright conduct and the incessant cultivation of habits opposite to those described above.

That's all.

Instructor Alexandre emphasizes that “very frequently, a sick body indicates a sick mind,” which means that if the perispiritual centers are unbalanced, the reflection will be immediate in the physical body.

“Once the mold (perispirit) is struck in its structure by the blows of the lower vibrations, the vessel will immediately reflect it.”

When we indulge in excessive eating or engage in lesser spiritual

practices, we create these larvae, which can attract idle spirits to our mental and physical realm. Our stomach, liver, and digestive systems can become appealing sources of nourishment for these spirits, who have not yet experienced the illuminating power of inner renewal.

With the same automatism with which, at midday, we seek in a restaurant or our home the food essential to the body, such entities always seek and find in us what they need, what they feed on, the larvae created by our thoughts and actions.

This is because "actions produce effects, feelings generate creations, thoughts give rise to forms and consequences of infinite expressions."

Physical or mental excesses are the source of this strange fauna.

"Anger, despair, hatred, and vice provide a breeding ground for dangerous psychic germs in the sphere of the soul."

People who indulge in drunkenness and sexual excesses are great producers of these larvae, naturally located in the body part where the imbalances are most directly reflected.

Those who believe that life is limited to eating and drinking, sleeping, and procreating constitute no exception to the imperative of the law.

The spiritual friends observe, with pity, that "for the unfortunate people who have fallen into such a condition of parasitism, the larvae serve as their habitual food", referring to the disincarnate who has not shed the habits cultivated while in the world.

Therefore, according to the nature of our mental life, we provide food for the unfortunate entities. We are their

supporters, those who ensure their organic psychic economy. And the instructor Alexandre explains: "Naturally, the microbial fauna, in analysis, will not be served on plates; it will be enough for the disembodied to cling to his companions of ignorance, still incarnate, like weeds to the branches of trees, sucking their vital substance." Let us see how the spiritual benefactors describe the organism of a man who loves alcoholics:

"The body resembled a vat with a capricious shape, from the inside of which certain very light but incessant vapors escaped from within."

And further on, the record of the "organic singularities".

"The gastrointestinal tract seemed completely soaked in brandy."

"I was amazed by the enormous liver. Horrifying little figures stood voraciously along the Horta's vein, fighting desperately with the younger blood elements."

These "horrifying little figures" are the larvae...

Now, let us observe, with our spiritual friends, the organism of a sister "candidate for the development of psychophony mediumship", a dedicated person, undoubtedly filled with good intentions, but "deviated in feeding excesses":

"I had the idea of witnessing, not the work of a normal digestive system, but rather of a LARGE STILL, full of meat pastes and fatty broths, smelling of vinegar from active seasoning."

Let us also note how André Luiz, led by Instructor Alexandre, checked the sexual area of a companion who, "With a pencil in

hand, immersed in deep silence", was waiting for the moment to practice psychography:

"The generating glands emitted a very weak luminosity, which seemed to be muffled by alluvium of black corpuscles, characterized by astonishing speed." "They seemed to be magnetized to each other, in the same task of destruction."

These basic transcriptions are enough for us to have a perfect notion of our responsibility, especially when we set out to develop mediumistic faculties.

If we do not truly and definitively realize that we must be moderate in our diet, we will be at the mercy of the vampiric entities which, in their millions, observe us.

As long as we do not recognize that "Prudence, in matters of sex, is the balance of life", the field of mediumship, in particular, will offer serious dangers to those who, unvigilant, enter its domains...

Our spiritual friends have kindly and insistently brought us such warnings.

They do not leave us ignorant of such news from the spiritual world. They are patient and generous, understanding and fraternal, putting up with our rebelliousness and disobedience to the principles of temperance and moderation, which we must exercise for many years.

They do not lose heart in their efforts to help us like the Lord Jesus, who, from the Manger, waits for us. They trust that, in the future, enlightened by the gospel, we will be able to serve industriously and in a Christian way, with effective and real benefits for others and ourselves.

They expect us to finally realize that the physical body, although transitory in its peculiar configuration, is the marvelous Temple of the Spirit, according to Saint Paul. In the face of such tolerance, it is up to us to balance our lives.

Our experience, as incarnate beings, is not limited exclusively to eating and sleeping, drinking, and procreating. With the sincerest respect for our irrational brothers, let us remember that animals eat and sleep, drink and procreate...

Life is the most beautiful symphony of Love and Light the Divine Power has organized.

Prayer and study, goodwill and work, the cultivation of ennobling thoughts, and disinterested kindness will make our souls a harmonious note of celestial beauty, enriching the sublime orchestration that exalts the glories of the Unlimited...

However, recognizing that our imbalanced minds still produce inferior creations and forms, we find it challenging to access higher spiritual planes. We can no longer allow ourselves to exist in such an environment. We understand that perseverance in doing good will undoubtedly provide us with powerful resources to realize, by the teachings of the Gospel, the sublime ideal of spiritual growth and Christianization of our souls.

With these resources, the promise of the Lord Jesus will ultimately be fulfilled: **"He who perseveres to the end will be saved."**

Mediumistic Education

The chapter “Tortured Somnambulism”, which allowed us to study vampirism, is rich in observations regarding the various rescue processes expressed in the world as complex mediumistic disorders.

Let us take a look at the basic graph of the subject analysis:

Protagonists = {Direct debtors, Indirect debtors (accomplices).

Help Processes = {Magnetic, Verbal, (fraternal indoctrination), vibrational (prayer and concentration).}

Benefits dispensed by the center’s support = {The persecutor needs to forgive to improve himself. The direct debtor must strengthen himself and, by forgiving, recover himself. The indirect debtor needs meditation, calm, patience, and cooperation to have peace and happiness, by readjusting himself.}

The characters are two incarnate beings: a young lady and her husband, and the disincarnate being, the girl's adoptive father, who in the past was poisoned by her on the orders of her current husband. Three souls committed to the Law in a redemptive ordeal.

They are three hearts intertwined by dark bonds, asking for understanding, love, and tolerance.

The girl, as a direct debtor, as she was the author of her own benefactor's poisoning.

The current husband, an indirect debtor, inspired the extermination to take possession of the material fortune. And

the disembodied one, still maladjusted, incapable of understanding the benefits that sincere forgiveness would provide him, in addition to opening the path for spiritual growth towards the Light.

That is, without a doubt, a complex drama, where yesterday's accomplice receives today, as his wife, the bride of the past, converted by him into a common criminal, to help her readjust herself, healing the disharmony that her ambition created in her unvigilant mind.

The Law, this Law whose mechanism we still almost completely ignore, was responsible for promoting the reunion of the three souls in need of affection.

We once heard a fellow believer say that we, the Spiritists, are the “millionaires of happiness.” How true this statement is!

We are indeed “millionaires of happiness” because our Spirit is constantly enriched by new knowledge, which the Superior Spirits kindly reveal through the ostensive psychography and the inspired pen of sensitive writers.

Spiritism teaches us that most earthly homes consist of probationary marriages.

Former enemies come together, breathing under the same roof, to dissipate resentment. Souls who, by misinterpreting the legitimate notions of Love, became accomplices in the past.

The number of couples brought together by superior affinities is small.

Let us see how Assistant Áulus describes the reunion, in the current reincarnation, of the characters in that drama sealed

with the blood of the sisters' adoptive father, who, at present, is struggling with tortured mediumship:

“Our companion is certainly not happy today. Recalling his former hunger for sensations, he approached the woman he married, instinctively seeking his partner in the passionate adventure of the past. Though, he found his sick sister who obliges him to meditate and suffer.”

The spiritual benefactors are right when they assure us that “spiritual temples are full of moving dramas, tied to the remote and recent past.”

Because they are full of such dramas, everyone needs to undertake a methodical and serious study so that cases that simply require loving help for victims and executioners are not regrettably confused with “mediumship in need of education.”

The case in question is one of these. A less informed spiritist center would immediately begin her premature mediumistic education to the detriment of the sick sister.

A conscious group, such as the one visited by brothers André Luiz and Hilário, would take care, first of all, to cure her and the persecutor.

“She is a medium in a distressing process of readjustment. She will probably remain in the condition of a sick person in need of affection and love for a few more years.”

And completing the report with a valuable warning to the leaders: "Thus, for now, it is an instrument for creating patience and goodwill in the group of workers we visited, but without any prospect of immediate production in the field of assistance, since she is extremely in need of fraternal support."

Therefore, one can deduce that every person who seeks Spiritist centers, marked by complicated mediumistic disorders, should not be immediately, systematically taken to the table of mediumistic education. First of all, fraternal help, with the effort for readjustment. Then, yes, serving the Good, with a harmonized mind and a heart guarding, as a sublime treasure, that peace and that desire to help others.

One detail that cannot be left unmentioned is the consequences of the abortion caused by that sister when the victim of the past, her own murdered adoptive father, attempted rebirth.

Had she assumed maternal responsibility at the first attempt, she would not have gone through such cruel suffering.

That is why we proclaim, loud and clear - that we are, in fact, "millionaires of happiness."

No one has ever defined the Spiritists with such precision:

"Millionaires of happiness!"

No Spiritist woman would have the courage to promote an abortion. And if she did, woe betide her!

The Spiritist Doctrine states that abortion is a horrific crime, as reprehensible as the crime of eliminating the existence of an adult.

If that sister had known about Spiritism, she would have avoided it, thus escaping its disastrous consequences.

Divine mercy, however, has infinite compassion for all of us.

As a rule, through bitter trials will the Spirit redeem itself, repair errors, and destroy signs of hatred and bloodshed, beginning with hope for the sublime journey to the Mount of

Sublimation. Initially welcomed into a Christian nucleus, the executioner, the victim, and the accomplice will benefit.

Through magnetic passes, loving verbal indoctrination, and the vibrations of the group members, the three will receive the clarifications that foretell reconciliation.

Then, the executioner will re-enter “the currents of physical life”, reincarnating as the beloved son of those who, yesterday, blinded by greed, mercilessly cut the thread of his existence...

Once again, Assistant Áulus speaks:

“Night after night, from meeting to meeting, in the intimacy of prayer and edifying notes, the trio of souls will be renewed little by little.”

The persecutor will feel the necessity to forgive; the only way to achieve the indispensable improvement.

The victim, the direct debtor, will need to strengthen herself and, by forgiving, recover so that, with Jesus, she can later offer her mediumship to welfare services.

And the husband, the indirect debtor, the mastermind behind the crime, will be compelled to meditate, be calm and patient, so that, by settling his accounts, he may have peace and happiness...

Out-of-Body Experience

The chapter entitled “Out-of-Body Experience in Service” explores a unique form of mediumship that is quite rare.

It describes the experiences of the medium Castro as his spirit detaches, beginning in the physical realm and transitioning to the spiritual sphere where Oliveira, who has recently passed away, is regaining his strength process.

This narrative helps those unfamiliar with more profound concepts to understand this fascinating phenomenon.

Even in Spiritist circles, people still confuse “transport medium” with “out-of-body medium.”

Occasionally, one hears: “So-and-so is a transport medium...” And when details are asked, it turns out that the mentioned So-and-so is simply a medium for out-of-body. A transport medium is someone with physical effects who serves as an instrument for Spirits to transport objects, flowers, jewelry, etc., from the outside to the inside and vice-versa.

That is the medium that we can correctly call “transport.” A medium for out-of-body is one whose Spirit has the property or ability to detach itself from the body, generally in meetings.

One can find still in Spiritist circles those who confuse the terms “transport medium” with “out-of-body medium.”

Occasionally, one hears the following: “So-and-so is a transport medium...” And when details are asked, it turns out that the So-and-so above is simply a medium for out-of-body experiences. A transport medium has physical effects and serves

as an instrument for Spirits to transport objects, flowers, jewelry, etc., from the outside to the inside and vice-versa. That is the medium that we can correctly call “transport.” A medium for out-of-body is one whose Spirit has the property or ability to detach itself from the body, generally in meetings.

He breaks free and travels to various places, on Earth or in Space, to collaborate in services, consoling, or healing. That is the out-of-body medium. Castro, our acquaintance from “In the Domains of Mediumship”, is an out-of-body medium and is being prepared for higher commitments in the field of fraternity.

We will dispense with more extensive comments, for this requirement, more technical than moral, has already been met with the diagram organized for study of this faculty and already incorporated into this book in the present chapter.

There are conditions, especially of a moral nature, that the out-of-body medium cannot do without if he wishes to improve his faculty and increase his resources, such as:

- a) — Pure life
- b) — High aspirations
- c) — Mental power
- d) — Cultivation of prayer
- e) — Constant exercise

In addition to these conditions, which we consider indispensable to the medium, the members of the group also have duties and responsibilities, since it is their responsibility to assist the detachment, mentally accompany the trajectory of the

medium's Spirit, and encourage him, also through thought, on his journey.

Therefore, we remind you that three essential factors are required of the incarnate in the out-of-body services, namely:

- a) — Help, through prayer
- b) — Concentration
- c) — Exhortation

Exhortation, as it could not be otherwise, is the task of the incarnate leader of the work, this on the physical plane.

There are mediums of out-of-body experiences who remember the events of the excursion, while others, although they report on the experience, return to their bodies as if they had come out of a long sleep.

Subtleties of mediumship...

Some need magnetic help from incarnate beings to achieve the experience, while others detach themselves easily, with the most spontaneity.

In our opinion, in the work of Christian Spiritism, where all activity must be spontaneous; in Christian Spiritism, where tears are wiped away, and rebellious souls are embraced, it is more advisable to take advantage of the cooperation of those who travel naturally, with only the magnetic assistance of the Spiritual Protectors.

"Still a beginner in this type of task", Castro counted on the cooperation of Rodrigo and Sérgio, two companions of the High Spirituality during his astral excursion, who "applied a helmet in the form of blinkers" to his head, so that his attention

would not be diverted, along the way, to the peculiarities of the path, avoiding the dispersion of his resources, also so as not to hinder his volitional effort.

"We saw the boy, completely out of his body, rise into space, holding hands with both guards" — André Luiz reports.

And further on:

"The trio flew in an oblique direction, under our confident expectation."

And as they advanced into the night, out into space, the medium,

"asleep", describes the journey:

"We followed a narrow and dark path!... Oh! I am afraid, I'm terrified..."

Rodrigo and Sérgio hold me on the excursion, but I am afraid! I think we are in the middle of a fog..."

The situation is perfectly understandable: Castro's Spirit is passing through areas close to Earth, impregnated with the mental substance (aerated tar, as the Spiritual Friends usually define it, expelled by incarnate Intelligences, and reflecting the usual human imbalances... Lower desires, whims, hatreds, ambitions, crimes...)

Raul Silva, the leader of the work, vigilantly "raised the vibratory standard of the whole group, in a fervent prayer in which he prayed from on high for strength multiplied for the brother in service."

"The group's prayer — informed Áulus -, accompanying him on the excursion and transmitted to him, immediately constitutes

a blessed spiritual tonic for him.

Ah! Yes, my friends — continued Castro, as if his physical body were a radio for long-distance communications —, your prayer acts upon me as if it were a shower of light... I thank you for the benefit!... I am comforted... I will move forward!"

And so, encouraged by Raul Silva's prayer, the concentration of the incarnates, and the help of Rodrigo and Sérgio, Castro arrives at the end of the excursion, where he surrenders to the joys of the reunion with Oliveira, a devoted companion of the mediumistic nucleus, recently disincarnated.

This visit allows us to observe an interesting phenomenon: Oliveira transmits to the group, through Castro, a message of recognition and joy: "My friends, may the Lord reward you. I am well, etc."

Castro (Spirit) receives and retransmits to his own body the words of his disembodied friend. And they effectively resonate with his incarnate companions:

"My friends, may the Lord reward you. I am well, etc..."

This fact leads us to recall timely doctrinal conclusions regarding the mechanism of certain communications from superior entities.

His words, until they reach the terrestrial scene, in mediumistic groups, undergo a series of who knows how many retransmissions, similar to the recommendations of a general who, passing through the immediate officers, in descending order, reach the simple soldier...

That confirms the doctrinal principle that the greater the elevation, the greater the distance from the communicator.

Returning to his body, Castro rubs his eyes as if waking from a deep sleep.

The night's task was complete.